THE UNDERGRADUATE.

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THE UNDERGRADUATE.

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COMMENCEMENT.

The exercises of the One hundred and first Commencement began June 23 with the Baccalaureate Sermon by President Brainerd. The weather was fine throughout the four days, and the exercises closed in time to avoid the exceedingly hot days that followed. We give the sermon in full:

John I:18. No man hath seen God at any time; the only begotten son which is in the bosom of the Father, he hath declared him.

The great Being who made and upholds all things is invisible; he is a spirit whom no mortal eye can see; he dwells in the light which no man can approach unto. But in the person of Christ he is revealed to us. Paul speaks of Christ as the image of the invisible God. In him God appears in a form which we can apprehend and love and adore.

There are many passages in the New Testament in which the same truth is set forth. "God was manifest in the flesh." "In Christ dwelleth all the fulness of the Godhead bodily." Christ himself says: "He that hath seen me hath seen the Father." God dwelt in him, acted through him, spoke through him; so that knowing Christ, we know also God.

The text then brings before our thoughts the sublime fact of the incarnation:—the revelation to us of God in the man Christ Jesus. Surely no more serious theme could demand our attention; in the background are mysteries which no human mind can fathom. But at the same time it presents aspects of the utmost practical consequences. As an historic event, the incarnation is the greatest in all time, as we confess by making the year of Christ's birth the starting point in our chronology. As a religious truth it is at the foundation of all theology. It is only the practical aspect of the doctrine that I ask you to consider this morning. Why was it necessary that God should reveal himself to us in human flesh, and how are we to regard Christ as the image of God?

I. Let us first reflect on the law of mind, that requires that every spiritual existence have a material embodiment if it is to be brought properly within our knowledge. We apprehend every real object through the medium of the senses. Spiritual objects may exist all around us, but we are never aware of them unless they assume some form. The human body thus images the soul. I should not know my dearest friend unless some external form revealed him to me. The soul must manifest itself in the lineaments of the countenance, in the sounds of the voice, in the ges-

tures of the body, in the glances of the eye. The spirit of man would be imprisoned in eternal solitude unrecognized and unrecognizing, if it possessed no body. In like manner the spoken or the written word is the embodiment of the thought. Thoughts, ideas, truth may exist without language; but it is a ghostly existence. Unless a man can put his thoughts into words, they are, even to his own mind, vague and uncertain; and to other minds they are as if they did not exist. When God would reveal his eternal truth to the world, it was necessary that it should appear in the form of human words, something which could be seen or heard; so that in a book which we can handle it was necessary that his divine truth should become incarnate.

So it is with all other spiritual objects — they must take material form to be known. What would beauty be for us if it were not embodied before us in the flower, or the landscape, or the human face? Though itself immaterial, it must be incorporated in something that appeals to the eye. The artist has some grand conception in his mind, but it is an unreal, shadowy thing until it appears on the canvas or in the statue. The musician invents sweet melodies and harmonies, but his music is a dead thing until it takes sensible form in the tones of the voice or of the instrument. In short, it is a universal law of nature, that every spiritual thing to be real to us, must have a body.

II. Now God is a spirit; and is there not a human necessity that He too should manifest himself in this way? Surely there is no spiritual object in which men are more deeply concerned than in God. He is that sublime being from whom all things proceed and in whom they subsist. All nature in its multiform appearances is but the emanation of his life. In God our own souls are embosomed. And man's well-being requires him to recognize this God, to know and feel him as the nearest and dearest object with which he is concerned. Material nature may rejoice in its power and beauty, unconscious of the source from which it sprang. The sun may arise in his splendor "as a bridegroom coming out of his chamber," the winds may sport in their mad frolic over the face of the earth, the flowers may bask in the sunshine and drink the refreshing dew, the birds may pass their sweet lives in song and domestic cares; and none of them know whence they came or whose life sustains them. But man, endowed with reason and self-consciousness, cannot so live and fulfill the ends of his being. He has spiritual faculties by which he may apprehend God; and by living in conscious communion with him he may attain to an order of life higher than any in nature. Hence it becomes his deepest concern to know God, to feel him as a power which shall take captive the heart and the will. Without this knowledge the aim of his existence is thwarted; he passes through life a deformed, half-developed creature.

But if God is an infinite spirit, how are we to know him so that he shall be to us the most real and influential of all objects? We cannot so apprehend him by any intellectual process. We cannot know him in his essence, but only through some form in which he may manifest himself to our limited faculties. Natural science cannot discover God. It peers through its telescopes far out into space; but it finds no heaven where God resides, such as men had supposed there was in the blue vault above them; it finds only unlimited space dotted with suns and systems like our own. Science scrutinizes matter with its microscopes and analyzes it into elements in its laboratory, but it finds no sustaining God there, any more than with its dissecting knives it can find the human soul in the body. The mysterious events of nature, lightning, pestilence, eclipses, which men had supposed to be the direct acts of divine volition, science explains as the effects of natural law, as much so as the commonest events of life. Science discovers atoms and protoplasm and unvarying laws, but it can go no farther. The most it can admit is that beyond its vision there may be something from which all emanates. Its God is simply an inscrutable Power which lies back of all appearances.

Nor does philosophy reveal God to us much more clearly than science. The mind can construct no metaphysical formulas of God which are sufficient to bow the soul in adoration and love. The catechism tells us he is a spirit infinite, eternal and unchangeable; but these are chiefly negative attributes; they tell us what he is not, rather than what he is. The intellect is baffled in its attempt to conceive of an infinite mind. How can he who knows all things reason, when to reason is to arrive at new truth through premises How can he who changes not experience emotion or passion, which, as we know them, are essentially transitory states of mind? No! We cannot by searching find out God. We can frame no psychology of a divine mind. As a purely intellectual conception, logically defined, he is like the God of science simply an inscrutable power. We are obliged to exclaim with the ancient prophet: "Verily thou art a God that hidest thyself."

There can be no religion based upon this cold attenuated conception of God evolved from the dry light of the intellect. Matthew Arnold defines God as "the stream of tendency;" but who will fall down and worship before "a stream of tendency?" What human heart will go out with all its love and obedience to that which is thought of only as an "eternal power that makes for righteousness?" For ordinary minds at least such a God is no more than the veriest abstraction.

We see then the necessity that God, like other spiritual objects, should appear to man in some concrete form, if he is to be a power in the heart and life. In other words he must become incarnate. But even before the advent of Christ, God was always represented under the human form. To our first parents he appeared walking in the garden of Eden, and talking with them. He visited Abraham and Jacob and other patriarchs as a man. The Hebrews

always conceived of him as in the likeness of a man. In the vision of Daniel he appeared as "the ancient of days." When Ezekiel had "visions of God" he saw a sapphire throne borne upon the heads of the four living creatures, and upon the throne was the form of a man. These conceptions may seem gross to us who are farther advanced in intellectual culture, but they were not gross to the simple minds of old. They served better than more refined conceptions to make them realize God in thought so as to awaken feeling and influence conduct. The child's thoughts of God are more crude and material than the man's thought. But just as the child is obliged, if he think of him at all, to clothe him in the imagery of his simple imagination, so it was with the child-like men of old. We of today may have more refined symbols, but our need of symbols is as great as theirs, if God is to be brought home to the heart and conscience, and not be to us merely the unknown and unknowable factor in the universe.

But not only the religious history of the Hebrews, but that of all heathen nations, testifies to man's need of an image, through which to apprehend the divine being. The widespread use of idols indicates the human need of the incarnation. The barbarous races of men everywhere have divined the existence of a God. They have felt that some power must be behind the wondrous appearances of nature; they have felt the witness in their own consciences to a power higher than themselves to whom they were accountable. Who is this being? What is he? Where is he? are the questions which men have been ever asking. In their desire to know more clearly the one who so deeply concerns them, they picture him to their imagination, and carve an image of wood or stone to fix their conception and to impress it upon their minds. In this way their idea of God is brought more vividly before them, but it becomes the center of gross and degrading superstitions. They come to confound the image with the god it was made to represent, and cower before the spectres of their fear and ignorance. Still, idolatry in its origin is but the perversion of a natural instinct. It shows that there is a necessity in the human mind that the invisible God should be represented before it in some form clear to the apprehension and impressive to the heart.

III. Consider, now, the fitness of the human form to represent God. This much is evident without any vain egotism, that an ideally perfect man is the highest type of being with which we are conversant. Man certainly stands at the head of all natural creatures. His mental endowments — reason, conscience, free will—place him an incalculable distance above all else on earth, "the beauty of the world, the paragon of animals." There may be somewhere in the universe, as Herbert Spencer supposes, "a mode of being as much transcending Intelligence and Will as these transcend mechanical motion." But we are totally unable, as he admits, to conceive any such higher mode of being. There may be a higher order of existence than Personality; there may be something as superior to reason, as reason is to force, but we have not the slightest knowledge of any such higher order of existence, and cannot imagine it. Personality involving conscious intelligence and free will is the most exalted type of being which the mind of man can conceive; and therefore, if for no other reason, it is the least inappropriate to represent God.

But there is more than this: for we read in the account of the creation, that man was made in the image of God. It is upon this important fact in Genesis, that the possibility of the incarnation is based. The one is the correlative of the other. Man was made in the likeness of God; and so God can appear in the likeness of man. God could not become incarnate in an animal—in a lion or a horse, —because there is no fitness in such a form to shadow forth the divine. He might act in them and through them, but it would be a forcible possession, not an appropriate incarnation. A being in whom the noblest powers of man are centered in ideal perfection is the highest conception we can form of God, and one for which we are assured by revelation there is a basis in fact.

IV. But this representation of God is not a mere conception of the mind, but an actual historic fact. For "the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." The Eternal Life which was with the Father was manifested unto us and we have seen it with our eyes. In the man Christ Jesus we have set before us a visible image of the invisible God. We are not compelled to restrict our thoughts of God to the cold barren abstractions to which a severe logic drives us, but may look upon him in a form full of grace and attractiveness. We can feel a heart beating in sympathy with ours. We can go to him assured that he has a feeling for our infirmities, having been in all points tempted like as we are.

Let us consider more particularly in what way Christ is the image of God. We must realize first that Christ was perfect man, that he had not only a human body but a human soul. It is a common mistake to conceive of Christ as both God and man in the sense that he was a purely divine spirit living and acting in a human body. But in this way we lose much of the significance of the incarnation. The Church has always held that Christ was man both in soul and body. He was born a helpless infant, wrapped in swaddling clothes, needing the care and protection of parents. He matured gradually through childhood and youth; grew in strength and in wisdom; and increased in favor with God and man. Even after he first became conscious that he must be about his Father's business, he went down to Nazareth with his parents, and was subject to them, following the trade of a carpenter. Such a growth certainly implies a human soul. Even after he entered upon his active mission there is abundant evidence

that he was under mental limitations. He was subject to grevious temptations such as could not have appealed to a mind wholly divine. He suffered not only hunger and thirst but also mental anguish, grief at the grave of Lazarus, agony in the garden of Gethsemane. He feels the necessity of frequent prayer, engages in worship and conforms to all the ritual of the law of Moses. But these are the necessary limitations of humanity; he could not be completely man without them. But from all accidental imperfections he was free. He was without sin: his obedience was perfect. He led an ideal human life, for which man was at the first created, but from which he fell.

Now in this complete and perfect humanity of Christ we have the living embodiment and express image of God. This perfect life was the result of a harmonious union between the human nature and the divine. How this union took place in the mysterious depths of his being, we cannot conceive. It is idle to speculate. But we may believe that in Christ dwelt all the fulness of the Godhead. This complex being was both God and man—man seemingly, God really. As we view him outwardly, as he appears to the eyes of his contemporaries, he is perfect man; but as we view him inwardly, with the eyes of the spirit, he is transfigured before us, and we apprehend God. So that in the person of Christ we are not to conceive the human nature and the divine as existing side by side, or as confusedly blended together. Rather the divine is within the human, just as the soul is within the body or the thought within the word. When we look upon a friend, we see only the material form, we hear only sounds of the voice as borne through the air, we touch only hands of flesh. But through this medium our spirit apprehends his spirit. The body represents to us the soul, reveals it, is a means of communication. Just so the humanity of Christ represents the deity, reveals it, brings us into communion with it, which would otherwise be impossible. That is, the man Christ Jesus is to us the image of the invisible God. He is God manifest in flesh so that we may realize him in thought as impressively as we realize any object around us. We need no longer think of him vaguely as

"That which we dare invoke to bless;
Our dearest faith, our ghastliest doubt;
The Power in darkness whom we guess;"

but rather as a sympathizing Friend, a gracious Saviour, come to seek those who are lost in sin, and to bring them back to himself.

When we read the wondrous story of Christ's life and see his tender compassion for men, how his heart grieved at their ignorance and how he strove in every possible way to teach them the great truths of life; it reveals to us how the Eternal God is pained at the folly of men and would guide them in the ways of wisdom. When we see how ready Christ was to heal the sick who asked him in faith, it represents to us how willing God is to be the kind physician of the soul, healing all its infirmities and curing all its sin. When we behold the indignation of Christ against the sacrilege of the money-changers and the brazen hypocrisy of the scribes, it symbolizes to us the displeasure of God against all wilful sin. When we see the perfect obedience of Christ, it reveals to us the holiness of God, how he himself ever obeys and enthrones the right. In short, Christ's love speaks the love of God; his truth, the truth of God; his character, the character of God.

In this way the sublime truth of the incarnation satisfies at once the demands of the intellect and of the heart. Science insists that God in his essence is an inscrutable power, it cannot by searching find him out. Logic cannot rigorously define him except as the incomprehensible Spirit. Christianity does not directly contradict this. It does not assert that God is a man, but that perfect humanity is the least inadequate representation of God. It does not worship Christ as a human being, but as God revealed in flesh. It distinguishes the image from the spiritual object it manifests. It looks through the symbol and thereby apprehends the ineffable, inscrutable Reality beyond, just as we look into the face of a friend, and become aware of the invisible soul within, to which alone our thoughts and affections go forth.

But what is of even greater importance, the revelation of God in Christ satisfies the heart. We have today but few positive atheists. Our thinkers and philosophers have become too wise to say there is no God. They begin to see how narrow are the limits of scientific research, and how finite are the faculties of the mind. They see that every particle of matter, every event in time gives intimations of a God. But some of them see not "the glory of God in the face of Jesus Christ." The Being they apprehend is so wholly unknown in his character, so vague and undefined, that he is to them almost as though he did not exist. He does not awaken the soul's deepest love; he does not bow the heart in adoration; he does not incite to prayer; he does not inspire men to righteousness of conduct. But God manifest in the flesh does thus appeal to the soul. We feel him to be the nearest of all beings; we can commune with him as friend communeth with friend; our hearts throb with gratitude for his mercies; our souls aspire to attain to his likeness and to do his will.

And this manifestation of God in Christ is suited to all grades and conditions. The child who can understand "suffer little children to come unto me" can learn to know and trust God in Christ. The ignorant savage who listens to the simple story of the cross can apprehend the love of God in Christ. The poor imbecile who can say "Our Father who art in heaven" can catch comforting gleams of God in Christ. While on the other hand the brightest intellect the race has produced can bend in adoration before the image of God in Christ, without misgiving or superstition. This revelation is suited to the wants of all, and only in accepting it is there hope of spiritual life for mankind.

Members of the Senior Class: — I doubt not the great world appears far different to you now than at

the beginning of your college course four years ago. If your experience has been like that of others, your study of science has transformed the aspect of the material world. Your acquaintance with the great events of history, with the laws of mind, and with the principles of social intercourse has given you a deeper insight into the significance of man's life on earth.

But your attainments in knowledge have been of little value, if you have not learned that this wide universe is full of inexplicable mysteries. Back of all material forces lies an inscrutable Power, in whom they subsist — so say the most radical of modern evolutionists. Behind the grand and orderly progress of events in the development of the world from the primeval fire-mist are suggestions of the presence of an Eternal Mind. In the authority of conscience over men, and in the moral ideals that command our reverence all thinkers discern a Power in human life that makes for righteousness.

Christian philosophy calls upon us to behold the manifestation of this ineffable God in the person of Jesus Christ. In this great truth we find the climax of all human knowledge. The dim intimations of science and the uncertain visions of philosophy are superseded by the revelation of God in Him who is the brightness of his glory and the express image of his person.

As you separate from us and from one another, and go forth to the varied experiences of life that await you, I can wish for you no higher good than that which a devout faith in this revelation will bring you. The mainspring of character is a right attitude of mind and heart toward God. This is what most gives dignity to life, emphasis to duty and courage in adversity. May you in the years that are before you ever have faith in the unseen; may you endure as seeing the invisible.

ANNIVERSARY OF THE CHRISTIAN ASSOCIATIONS.

Dr. George R. W. Scott, of the class of '64, gave the address Sunday evening, before the Christian Associations. Fay A. Simmons, '02, presided and introduced the Rev. Vernon C. Harrington, '91, who led the devotional exercises. After an anthem by the choir, Dr. Scott was introduced and spoke upon "The Danger in our Virtues."

This subject was handled with great elaborateness and richness of illustration. The speaker showed that the last quarter of the nineteenth century was marked by a spirit which might be named destruction. He showed where this was necessary when things shaken and unfit should be removed that the unshaken might be put into the new building of the twentieth ceutury. In the construction work there was danger of going to excess as much as in the line of destructive criticism.

There was a necessity in view of the American tendency to exaggeration to warn the young people of the dangers in excellencies when forced beyond normal healthy demand. He then proceeded by way of illustrating his theme to draw from the three realms of social, educational and religious life to prove his contention that the excess of a good is a peril to the individual and community. The examples which he gave rose to the dignity and force of a convincing argument. In applying his subject Dr. Scott made a strong plea for balance in true proportion—the building of a character on all sides—and showed the necessity of avoiding extremes in the endeavor to assist in the construction work of the century. The whole was an original and forceful presentation of Aristotle's doctrine of the mean and in favor of moderation as the guide of beauty, embodying power and reserve, eliminating all extravagance and exaggeration and removing all dangers from our virtues. The address was in itself an illustration of the broad culture which the speaker advocated.

CLASS DAY.

Soon after 10:30, Monday, the 1901 class yell woke the echoes of the campus, and with slow and stately tread the Seniors made their way to the Library, where an ivy was planted by the class. After this ceremony, they returned to the campus where a platform had been erected, trimmed with the class colors, and the Middlebury banner; from here the remainder of the exercises were given.

After a short address of welcome by the class president, Bert Linus Stafford, the ivy oration was delivered by Lemuel Ransom Brown, his theme being a comparison of the class with the ivy. In the class will, Miss Cecile M. Child made interesting bequests to individuals and succeeding classes. After music by the College quartet, the class orator, Ellsworth C. Lawrence, delivered an oration on "The Essentials of Success." Miss Florence I. Walker, as class historian, recounted in an interesting way the various experiences of the class during their four years of college life. The class poem, which follows, was read by Walter M. Barnard, after which Miss L. Berniece Thomas foretold the usual brilliant futures for her classmates. A class yell and the lighting of the class pipes concluded the exercises.

Class Poem.

By the side of the sea stands a castle grand;
The sea is the Sea of Life;
Storm-tossed billows on every hand
Pile and tumble the changing sand
In never resting strife.

From year to year, as the summer sun
Grows fierce in its fiery flight —
Undoes the deeds that the frost has done —
Boats from the harbor, one by one,
Sail out and join the fight.

The fight of the world, of the rich and the poor;
The fight for daily bread.
For those who have plenty forever crave more,
And they who have naught keep the wolf from the door
By fighting till they are dead.

For a hundred years, as time rolls round,
These craft have sped along,
Till now you stand on the sacred ground
And hark to the fast receding sound
As another chants this song:

Alma Mater, we thy children
Launch at last upon the sea;
Evermore in recollection
Shall our hearts return to thee.

When the hour of strife is darkest,
And the fight seems nigh to end,
Then thy teachings shall surround us,
Every danger to forefend.

Here we've drunk of knowledge, pleasure,
Friendship, virtue, toil, and strife;
Learning every day a lesson
That shall meet some need of life.

Strengthened for the years of conflict,
Launch we bravely to the main;
If perchance we win fair laurels,
We'll return to thee again.

Lay them all before thee, gladly
Giving thee all honor due,
Since 'twas thy instruction taught us,
Made us capable and true.

And now as the strains of our chant shall fade,
And others thy praises tell,
The wish by our hearts already made,
Is breathed in the word "Farewell."

ALUMNI DAY.

The preliminary business meeting of the Associated Alumni took place in the College chapel at 10 o'clock Tuesday morning. A committee on nominations was appointed to report at the regular meeting Wednesday morning, after which the Alumni and friends present repaired to the Congregational church to listen to the public exercises. The president and vice-president being absent, Rev. Vernon C. Harrington, '91, presided and introduced Rev. E. J. Ranslow, '66, of Swanton, who delivered the address, selecting as his subject, "The Positive and Moral Theories of Education Contrasted." The speaker treated the subject in a very scholarly manner. He favored the moral theory, showing how the Christian view gave opportunity to make the most of one's life.

After music by the orchestra the following poem was read by its author, Henry R. Dorr, '80, of Rutland:

The Spirit of the Flag.

Long ago I built my watchtower on the stern New England coast,
And my altar fires were kindled high above the sounding shore;
I flung my fearless banner to the winds which sweep the World,—
There to wave in storm and sunlight,—there to float forever more!

On the wide walls of the ocean were the firm foundations laid,
Strong to breast the surging billows when the tempest raged at sea;
And a living flame blazed ever on my sacred altar stone,
Sheltered by the hovering pinions of the Angels of the Free.

My banner caught the glory of the over-arching skies;
The steadfast blue of heaven and the luster of the stars;
It took the snowy whiteness of the clouds that dim the sun,
And the deep, mysterious splendor of the sunset's crimson bars.

From my watchtower, gazing eastward, I have seen a million sail
Sweep up from the horizon line with all their canvas spread,
And lighted by the living flame that flashed across the sea,
Make bravely for the port where Law and Liberty were wed!

From my watchtower, looking westward, I have seen the march of men
Over hill and glen and mountain and through forests gray and dim.
I have seen them building cities; I have seen them cross the plains,
And only halt at last upon the far Pacific's rim!

Above the camp, the garrison, the bivouac, the field,
Where for my sake the clash of arms and War's appeal were heard,
I have seen my flag triumphant; and beneath its ample folds,
I have seen my heroes fall, and caught their last exultant word.

Did I weep for them? Aye, proudly; for they did not die in vain,
And their glorious souls ascended to Valhalla's sacred fields;

While my eyes beheld the vision of the Ages yet to be,
And foresaw the mighty harvest which the future years shall yield.

Though the timid pause and tremble, and the doubting falter long,
Though the craven and mistaken fear the genius of the Age,
Still my banner, riding proudly on the steadfast winds of Fate,
Yet foretells to all the nations their exalted heritage!

I have seen my fleets and armies, at the rising of the sun
Spread my colors to the dawning and sail on in proud estate!
I have sent my troops and warships to the Islands of the Sea;
And heard my cannon thunder at the Orient's ancient gate!

Are my battles waged for conquest and the glory of the sword?
Have my heroes fought and fallen to oppress and to enslave?
Know you not that Freedom follows where my stern battalions tread,
And that Liberty is crowned where my triumphant banners wave?

Liberty to live and labor; freedom, justice and the law;
Neither tyranny no license where my beacon fires still flame;
For my vengeance shall be swifter than the lightning's awful stroke,
Where the demagogue or tyrant plants oppression in my name!

Peace shall raise aloft my standard where my loyal troops have marched,
And shall brood upon the waters where my pennant is unfurled;
And the deep tones of my cannon shall be hushed forever more,
When my banner sheds its glory through the confines of the World!

The Phi Beta Kappa meeting which followed admitted to membership these graduates of the present year: Lemuel Brown, Reid L. Carr, Rena E. Avery, Gertrude E. Cornish, Grace E. James, Laura E. Jarvis, Charlotte M. Johnson. Henry L. Bailey, '86, was also initiated. Professor Eaton was chosen to represent the chapter at the national convention.

The innovation of a Phi Beta Kappa address in the afternoon proved a thorough success. The speaker was Walter S. Logan, ex-president of the New York State Bar Association and a leading lawyer of New York city. The subject was "A More Socialistic State," and was out of the ordinary in the views taken. We regret that lack of space does not allow us to print the address, as there were many thoughts given which would bear much reflection.

After Mr. Logan's address, the annual "faculty tea" was held on the campus at the College. Two long tables were presided over by two young ladies each, while young men of the College served the guests. Mrs. Ezra Brainerd and Mrs. H. M. Seeley received the guests.

PRIZE SPEAKING.

At 6:00 p. m. the people began to gather before the doors of the Congregational church, and at 8:00 o'clock the usual prize speaking crowd was present. Professor W. W. McGilton presided and announced the program as follows:

PARKER CONTEST.

MUSIC.

1 THE MINUTE MAN OF THE REVOLUTION, *Curtis*
EDMUND T. DUFFIELD.

2 HAND CAR 412, *Heard*
GEORGE R. WILSON.

3 THE BLACK HORSE AND HIS RIDER, *Lippard*
ALLEN M. BARRETT.

4 THE SWAN SONG, *Anon*
LESLIE E. SUNDERLAND.

MUSIC.

MERRILL CONTEST.

1 A PICTURE OF WAR, *Ingersoll*
ELBERT S. BRIGHAM.

2 A VISION OF THE FUTURE, *Post*
BURTON B. DIMMOCK.

3 THE INFLUENCE OF ATHENS, *Macaulay*
HENRY F. HARVEY.

4 THE GRAVE OF NAPOLEON, *Ingersoll*
LEARNED R. NOBLE.

MUSIC.

5 ADDRESS AT THE BURNS MONUMENT, *Curtis*
DUANE L. ROBINSON.

6 THE VENGEANCE OF THE FLAG, *Esterbrooke*
RALPH W. THOMPSON.

7 MANIFEST DESTINY, *Clemens*
GARFIELD M. WELD.

8 TOUSSAINT L'OUVERTURE, *Phillips*
CHARLES WHITNEY.

MUSIC.

AWARDING OF PRIZES.

While waiting for the decision of the judges, the audience was entertained with songs by the Glee Club, and by the rendering of several selections on the pipe organ by Mr. Engels of Rutland. The judges, W. S. Logan of New York, Professor Walker of Pembroke, N. H., and Rev. V. C. Harrington, '91, of Cleveland, O., awarded the prizes as follows: First Parker prize of $24 to George R. Wilson; second Parker prize of $12 to Leslie E. Sunderland. The Merrill prizes, first of $30 to Duane L. Robinson; second of $25 to Charles Whitney; third of $20 to Ralph W. Thompson; fourth of $15 to Learned R. Noble.

COMMEMCEMENT DAY.

Commencement day began with the annual meeting of the Associated Alumni in the chapel at 8:30 o'clock Wednesday morning. The following are the officers for the ensuing year: President, Jesse Stearns, '83; first vice president, C. S. Murkland, '81; second vice president, C. F. Stone, '69; third vice president, D. N. Burke, '67; orator, W. R. Shipman, '59; alternate, W. H. Button, '90; poet, W. W. Gay, '76; alternate, P. C. Hoyt, '89; secretary, T. E. Boyce, '76; committee on necrology, C. E. Prentiss, '64, Professor Eaton and T. E. Boyce, '76; central committee, Professor Howard, Professor Wright and Rufus Wainwright, '52.

Shortly after 10 o'clock the faculty, corporation, alumni and undergraduates formed in procession and headed by the Weybridge band moved to the Congregational church, where the graduation exercises took place.

After prayer by President Brainerd, the following programme was carried out:

Overture, Blaisdell's Orchestra

Salutatory Addresses,
Gertrude Ella Cornish.

Oration, The Personal Answer
Fred John Bailey.

Oration, Education and Happiness
Walter Mason Barnard.

Music, Orchestra

Essay, Comradeship in Literature
Nellie Irene Button.

Philosophical Oration, The True Aim of Knowledge
Lemuel Ransom Brown.

Oration, The Power of the People
David Flagg Clark.

Oration, The Tyranny of Labor Unions
Roy Sumner Stearns.

Music, Orchestra

Essay, The Growth of Altruism
Lena Berniece Thomas.

Oration, The College and the Community
Glenn William White.

Oration, with Valedictory Addresses, The Abolitionists
Reid Langdon Carr.

Music, Orchestra

Conferring of Degrees.

Benediction.

The degree of master of arts was conferred upon Guy Bertram Horton, 1900, and George William Stone, '99. The degree of Doctor of Laws was conferred upon Judge Chester McLaughlin of New York city, Judge Henry F. Stevens, '57, Kalamazoo, Mich., and E. H. Higley, '68, Groton, Mass.

The annual corporation dinner was served at the Addison House at 2 o'clock to a large number of alumni. The additional gift of $12,500 from Ezra J. Warner, '61, was announced, as also the gifts of $1000 each from two of the trustees.

In the evening the Commencement Concert was given by Blaisdell's Orchestra of Concord, Mr. Schuecker, the celebrated harpist of Boston, and Mary Howe.

Mary Howe proved to be a great favorite with the audience and received bounteous applause. Her first and last selections were admirably suited to her voice and were by far the best. Mr. Schuecker and Blaisdell's orchestra rendered a number of pleasing selections. The concert, as a whole, is considered by many as one of the best ever given.

Following the concert, President and Mrs. Brainerd received the alumni and friends at their home on Seminary street.

The dance at the Town Hall closed the events of the day and week. Blaisdell's orchestra furnished admirable music. The grand march was a very pretty sight and was watched by a large number in the gallery. At 12 o'clock a delightful supper was provided for the dancers at the Addison House.

The names of out-of-town alumni and non-graduate students present during Commencement week is given below as completely as possible considering the fact that many fail to register:

Class of '44—Orlando Wooster, Rutland.

Class of '47—George N. Boardman, New York City.

Class of '53—William N. Bacon, Bridport; Joel T. Rice, New York City.

Class of '58—Brainerd Kellogg, Brooklyn, N. Y.

Class of '60—Henry H. Vail, New York City.

Class of '61—Lyman W. Peet, Cornwall; S. B. Pettengill, Grafton; Erastus H. Phelps, Fair Haven; Chandler N. Thomas, Bristol.

Class of '62—Erwin A. Hasseltine, Bristol; David K. Simonds, Manchester.

Class of '64—George H. Bailey, Ferrisburg; George R. W. Scott, Newton, Mass.

Class of '66—Eugene J. Ranslow, Swanton.

Class of '72—Charles F. Kingsley, Salisbury.

Class of '74—George M. Wright, New York City.

Class of '76—Edward Dana, Rutland; Edwin H. Eastman, Marblehead, Mass.

Class of '77—James M. Gifford, New York City; Benjamin M. Weld, New Haven.

Class of '80—Harry R. Dorr, Rutland.

Class of '81—Charles S. Murkland, Durham, N. H.

Class of '83—Samuel Sheldon, Brooklyn, N. Y.; Jesse Stearns, New York City.

Class of '84—Robert J. Barton, Salisbury

Class of '86—Henry L. Bailey, Middletown Springs; Albert W. Varney, Burlington.

Class of '87—Charles Ford Langworthy, Washington, D. C.

Class of '91—Vernon C. Harrington, Cleveland, O.;

Class of '92—Bernis D. Colby, Benson.

Class of '93—Gilbert E. Cady, Benson; George L. Hasseltine, Bristol.

Class of '94—Harry E. Wells, Middletown, Conn.

Class of '95—Charles A. Adams, Knoxville, Ill.; Mrs. Bertha (Brainerd) Adams, Knoxville, Ill.; M. Lillian Heath, Rutland; Bertram E. Marshall, Albany, N. Y.; Blanche A. Verder, Rutland.

Class of '96—Lena M. (Roseman) Denio, Bristol; Guy C. Lamson, West Cornwall; Carl M. Merrill, Glens Falls, N. Y.; Charles W. Prentiss, Cambridge, Mass.; Edward M. Roscoe, Waterbury.

Class of '97—Anna L. Janes, St. Albans; Flora C. Rockwood, East Middlebury; Leroy C. Russell, Burlington.

Class of '98—Lucia E. Avery, Bennington; Frances Viola Brainerd, Claremont, N. H.; Walter B. Dunton, Rutland; Mary G. Higley, Bakersfield; Joseph A. Peck, New York City; Robert L. Rice, Niagara Falls, N. Y.

Class of '99—Mary Annette Anderson, Washington, D. C.; Eugene C. Bingham, St. Johnsbury; Frank W. Cady, Chester; Adaline C. Crampton, St. Albans; Mildred Grace Potter, Boston, Mass.; Sarah Scoles, Chester; George W. Stone, Atlantic City, N. J.; Robert L. Thompson, Brandon.

Class of '00—William T. Barnard, Granville, N. Y.; Constance F. Barker, Sidney, N. Y.; Samuel B. Botsford, Buffalo, N. Y.; Frederick H. Bryant, Malone, N. Y.; Eveline L. Dean, Marshfield Hills, Mass.; Guy B. Horton, North Clarendon; Emily G. Parker, West Rutland; Louis W. Severy, Malone, N. Y.; Alice May Smith, Hyde Park, Mass.; Beatrice K. Taft, Greenville, N. H.; Winifred L. Taft, Greenville, N. H.; Emma Phyllis Way, Manchester; Belle E. Wright, Swanton.

AMONG THE FRATERNITIES

The annual rides were held by the various societies the Saturday before Commencement. The day was fine, and only a thunder storm occurred, late in the night, to dampen the spirits of those who are given to enjoying the wee sma' hours of the morning.

The members of the Delta Upsilon fraternity with friends and ladies drove to Vergennes, where they took the steamer Victor to Westport; embarking on the steamer Vermont, they sailed as far south as Ticonderoga, where they remained an hour and took dinner on board the Vermont. Sailing north the party arrived in Burlington in time to take the evening train to Vergennes, where supper was served at The Prospect. The following ladies were in the party: Mrs. Smith of Worcester, Miss Robinson, Miss Bard and Miss Dean of Ferrisburg, Miss Dale of Williamstown, Mass., Miss Baker of Van Deusen, Mass., Miss Scholes of Chester, the Misses Taft of Greenville, N. H., Miss Fletcher of Bridport, Mrs. Eddy, Miss Mathison, Miss Fannie Smith, Miss Bixby, Miss Munsey, Miss Coats, Miss Burditt, Miss Thompson, Miss Merrill, Miss Brooks and Miss Bowles of the town and College.

The Chi Psi fraternity with ladies drove to Lake Dunmore, taking dinner at the Dunmore House. They visited points of interest about the lake and enjoyed dancing at the hotel in the evening. The ladies present were: Miss Winters of Plattsburg, Mrs. Miner, Mrs. Wilcox, Mrs. Janes, Miss Smith, Miss Eddy, Miss Tilden, Miss Jo Deuel, Miss Salisbury, Miss Witmer, Miss Hazen, Miss Wilcox, Miss Wilds, Miss Walker, Miss Cushman and Miss Kimball of the town and College.

The Delta Kappa Epsilon party drove to Vergennes and took the steamer Alexander for a sail to and on Lake Champlain. Going as far north as Burlington, they took dinner at the Hotel Van Ness. After a pleasant stop in the city the party re-embarked, remaining on the lake till after supper. The following ladies were present: Mrs. Peck, Miss Child, Miss Thomas, Miss Cornish, Miss Murdoch, Miss Dustin, Miss Milliken, Miss Bemis, Miss Hagar, Miss Alice Brainerd, Miss Mellen, Miss Fletcher, Miss Jessie Wainwright and Miss Alice Cushman of the town and College.

COMMENTS AND PERSONALS.

Professor Walter E. Howard gave an address in Rutland, June 11.

Miss Dustin of Malone, N. Y., has been the guest of her sister, Miss Leila Dustin, '03.

Mr. Barnard of Granville, N. Y., visited his son, W. M. Barnard of the Senior class, June 9.

Miss Child entertained a party of the Seniors at her home in Weybridge on the evening of June 7.

Mr. Roberts, '02, gave a piano recital to several of his friends, Friday evening, June 21, at Mrs. McGilton's parlors.

Miss Thompson of Hardwick, Mass., has been staying for a few days with her sister, Miss Ethel Thompson, '03.

Professor Wright was confined to his house by illness, and unable to meet his classes during the last two weeks of college.

The young ladies of the Sophomore delegation of Pi Beta Phi, entertained the Senior delegation of their chapter at Miss M. W. Smith's, Friday evening, June 7.

Several members of the Pi Beta Phi fraternity, have rented a cottage at Mile Point on Lake Champlain, and will spend some time camping during the first part of vacation.

The young ladies, who will represent Middlebury at the Students' Y. W. C. A. conference held in Northfield, Mass., during the middle of July are: Miss Barrett, '02, Miss Hausman, '03, Miss Munsey, '03.

R. S. Stearns, '01, and G. W. Drake, '02, have signed with the Malone, N. Y., base ball team for the coming season. The Malone team is a very strong one, but Middlebury's representatives will undoubtedly hold up their ends.

The following men will represent Middlebury at the Students' Y. M. C. A. convention, held at Northfield, Mass., during the first ten days of July; G. W. Roberts, '02, F. A. Simmons, '02, L. E. Sunderland, '04, A. W. Eddy, '04.

The 1901 delegation of the Alpha Chi fraternity spent the greater part of their Senior vacation camping at Lake Dunmore. The warm days made it possible to have picnic suppers on Sunset Hill, at the White Rocks, and at both ends of the lake. The ideal weather made the whole expedition a grand success.

Mr. Dale, '03, and Miss Reed, '04, are ill with typhoid fever. Mr. Dale has it in a very light form and is at his home in Williamstown, Mass. Miss Reed is here in Middlebury, her father and mother having come from their home to be with her. These are the first cases of typhoid fever that have occurred in the College for four years.

AMONG THE ALUMNI.

[Contributions in the way of literary articles, reminiscences and news of former graduates are especially solicited from alumni.

In the case of a change of address, alumni are requested to notify the Business Manager. Much trouble has been caused in the past by failure to do this.]

'51. Dr. Samuel W. Boardman has resigned the presidency of Maryville College. Dr. Boardman has reached the age of seventy-one, and been forty-six years in active professional life. For the last twelve years he has been at the head of Maryville College and has been an enthusiastic promoter of education in the South. Following is the action taken by the Board of Directors: The Board of Directors of Maryville College, in regular annual session, in accepting the resignation of President Samuel W. Boardman, D. D., who for the past twelve years has so devotedly and faithfully served the college, hereby gives expression of its high appreciation of his noble Christian character, his constant and devoted loyalty to the institution, and rejoice that the years of his connection with the college have added a lustrous chapter to the history of the institution. The Board of Directors hereby elect Dr. Boardman emeritus Professor of Mental and Moral Philosophy.

'64. Dr. L. H. Hemenway made a trip through the Western States during the month of May, combining a business trip with a vacation. He was in St. Paul, Minn., Des Moines, Ia., Moline, Rock Island, and Rockford, Ill., and made flying trips to Topeka, Kas., and Beloit, Wis.

'70. A quiet but pretty wedding occurred a short time ago at the home of Mr. and Mrs. Harlan S. Perrigo, '70, when their daughter, Alice May, was united in marriage to Mr. Ernest J. Brown. The house was prettily decorated with plants and flowers and the assembled guests included only the relatives and a few intimate friends of the bride and groom. The future residence of Mr. and Mrs. Brown will be New York, where Mr. Brown holds a responsible position.

'77. Willis I. Twitchell, who has been principal of the Arsenal School of Hartford, Conn., for the past eighteen years, resigned his position, and goes

next year to the West Middle School of that city. During Mr. Twitchell's principalship, he has brought the Arsenal School up to a high standard of excellence, and much regret is felt by the people of the Arsenal district at his resignation.

'84. The Rev. E. P. Miller, rector of St. Luke's church, Catskill, N. Y., preached the baccalaureate sermon to the High School graduating class of that place. Mr. Miller's church has just been celebrating its 100th anniversary with elaborate ceremonies, the exercises being held in the new church building, which was secured by the perseverance of Mr. Miller, and dedicated in 1899.

'93. Mr. James B. Donoway of Middlebury married Miss Estella Low Kinney at South Hero Wednesday, June 19. The ceremony took place at high noon in the Congregational church and was followed by a reception at the home of the bride. The bride received many beautiful and costly gifts, among them being a china dinner set presented by the members of the Addison county bar.

'95. Dr. B. E. Marshall has returned to Middlebury from New York and will have charge of Dr. Noble's practice during the latter's absence in Europe.

'96. On Wednesday evening, June 12, Miss Lena Roseman was married to Mr. Ralph Denio of Bristol. Mr. Denio is superintendent of the Bristol railroad and treasurer of the Sherbrooke Street railway of Canada. The wedding took place in the Congregational church of Bristol, which was very prettily decorated, the color scheme being green and white. After the wedding ceremony a reception was given at the home of the bride. The bridesmaids were young ladies from the Pi Beta Phi fraternity to which the bride herself belongs. Mr. and Mrs. Denio took a short wedding trip, and are now at home in Bristol.

'98. Mr. Joseph A. Peck was married to Miss Susan Brewster of Middlebury, Wednesday evening, June 19. The wedding took place in the Congregational church, which was trimmed with a profusion of floral decorations. The pulpit platform was banked with palms, ferns and peonies, the color scheme being green and yellow. The ushers and best man were classmates of the groom, members of the D. K. E. fraternity to which the groom himself belongs. After the ceremony at the church the bridal party repaired to the Hotel Addison, where a wedding supper was served. Mr. and Mrs. Peck took a short wedding trip and are now at home in Brooklyn, N. Y.

'00. The first annual reunion of the class of 1900 was held Tuesday afternoon, June 25. from 5 :30 to 7. Supper was served at tables set on the lawn of Mrs. B. F. Wales, through whose kindness the whole affair was made especially successful and pleasant. W. T. Barnard, class toastmaster, presided and remarks were made by several members of the class. The prize-speaking exercises made it necessary to adjourn the happy assembly and cut short the flow of reminiscences. Those present were G. B. Horton, A. Bush Willmarth, W. T. Barnard, F. H. Bryant, L. W. Severy, S. B. Botsford and the Misses Alice Smith, Emily G. Parker, Beatrice and Winifred Taft, Constance F. Barker, Belle E. Wright and Phyllis E. Way of the class and Mrs. T. A. Carlson of Shoreham, Mrs. B. E. Horton of North Clarendon and Miss Ida Bushey of Rutland At the corporation dinner the class also occupied a table by itself and was honored by having Professor Sanford preside and contribute to their good time.

OBITUARY.

WILLIAM R. SINGLETON, '37, non-grad.

William Reynolds Singleton was born in Norfolk, Va., October 24, 1818, and died in Washington, February 23, 1901.

He was descended on his father's side from a long line of distinguished English ancestors, and on his mother's side from William Bradford, the second Governor of Plymouth Colony. His early life was spent in his native city, where he received an academic education. In 1834 he entered Middlebury College, in the class of 1835, but left before graduating. The College in 1888 conferred upon him the degree of A. M. Adopting the profession of architect and civil engineer, in 1836 he removed to the then far West, was engaged for about ten years in railroad construction and on many public works in Illinois and Missouri, and for a brief period edited the St. Louis Evening Gazette. Returning to the East in 1846, he was employed in his profession in the navy yards in Norfolk and Pensacola, and for a time resided in Baltimore. In 1863 he went to Washington, and was employed by the War Department in the construction of defenses about the city. At the close of the civil war he was appointed an examiner in the Patent Office, which position he resigned in 1873 to engage in business as solicitor of patents, in which he continued until a few years before his death. Mr. Singleton held high rank in the order of Free Masons, at the time of his death; being R. W. Grand Secretary of the Grand Lodge, F. A. A. M., of the District of Columbia. His contributions to Masonic

literature gave him a world-wide fame, and placed him among the leading writers and thinkers of the craft. He was a loyal son of the College he came so far to enter; often alluding to Middlebury in his published correspondence and conversation. His character was of the highest, and his genial and unselfish disposition endeared him to all who knew him.

HARRISON PRINDLE, '63, non-grad.

The death of Harrison Prindle occurred at San Francisco, March 31.

Mr. Prindle was born at Arlington, Vt., in 1839. He entered Burr and Burton Seminary in 1856 and graduated in 1859, entering Middlebury in the fall of the same year. Mr. Prindle severed his connection with the College during his Sophomore year, and enlisted in the 14th Vermont Volunteers, being commissioned adjutant of the regiment. After serving his time he was appointed recruiting officer and stationed at Manchester. After the war he engaged in the insurance business, and for a time was a partner of the late Captain Burnham, '58, of Rutland. Mr. Prindle studied law with Hon. A. L. Miner, and after being admitted to the bar in Manchester in 1864, formed a partnership with him. He married Alice Miner in 1861 and two children were born to them, Frances Elizabeth, and Frank Miner Prindle. During his stay in Middlebury Mr. Prindle joined the Delta Kappa Epsilon fraternity.

JULIUS N. MALLORY, '71.

Julius N. Mallory, died at his home in Scituate, Mass., on March 30, 1901.

Mr. Mallory was born in Sudbury, Jan. 30, 1840. He was educated in the public schools of his native town and fitted for College at the academy at Castleton. He entered Middlebury, in 1868 and graduated with high honors. After graduation he took up his life work as teacher, relinquishing his profession only at his death, which came upon him in the midst of his labors. Mr. Mallory was married June 25, 1873, to Madge S. Powell of Middlebury. His wife and two children survive him. He was a man deeply interested in his school work and universally loved and esteemed. While in College he joined the local chapter of Delta Kappa Epsilon.

MAY AMNA BOLTON PECK, '87

Mrs. May Bolton Peck was born in Cornwall, Vt., May 16, 1864. She fitted for college at Middlebury High School and entered Middlebury College in 1883, receiving upon graduation the degree of A. B. Mrs. Peck was a charter member of the Alpha Chi fraternity and was the second woman graduated from the College. She taught in Black River Academy from 1887–'88, then returned to Middlebury as preceptress of the High School from 1888–'91. During that time she studied Literature and History taking the degree of A. M in 1891. In July, 1891, she was married to Alva C. Peck, '80. Mrs. Peck was a contributor to magazines and an author of much promise. She died March 15, 1901, at her home in Boston, Mass.

LIBRARY REPORT.

With the completion and dedication of the Egbert Starr Library, and the removal to the new building the Library has become a more important factor than ever before in the work of the College. There has also been a very marked increase in the number of books added especially by donation. During the year ending March 31, 1901, there have been added to to the Library, exclusive of pamphlets, 1013 volumes; of these, 244 volumes have been acquired by purchase, 419 have been received from the U. S. Government, 3 by donation from the State of Vermont, 10 from the State of New York, 1 from the State of Michigan, 2 from the State of New Jersey, 173 from alumni, and 161 from other individuals and corporations. The total number of volumes in the Library, exclusive of pamphlets, is 24,505. The number of volumes loaned during the year has been 4873; this being exclusive of books taken from the shelves to be used in the reading room.

Of those who have donated books and pamphlets to the Library the following may be named: Dr. Charles C. P. Clark, class of 1843; Rev. George N. Boardman, D. D., class of 1847; Rev. S. Leroy Blake, D. D., class of 1859; George M. Wright, Esq., class of 1874; James M. Gifford, Esq., class of 1877; Mr Jesse A. Ellsworth, class of 1886; Miss Grace Elizabeth James, class of 1901; the class of 1900; Hon. Chauncey M. Depew; Hon. Robert C. Winthrop, jr.; Hon. Loveland Munson; Hon. John Hitz, Washington, D. C.; Hon Andrew N. Adams, Fair Haven, Vt.; Rev. W. C. Winslow, D. D., Boston, Mass.; Mr. Julian Ralph; Mr. Henry Wood; Mr. Thomas W. Balch; Mrs. William D. Griswold; Mrs. Seraph H. (Newton) Stevenson; Mr. and Mrs. E. S. Converse, Boston, Mass.; Mr. Ervin H. Thorp; Miss Elizabeth Skinner, Chicago, Ill.; Mrs. John C. Houghton, New York City; Mrs. G. N. Boardman, New York City; The Tuttle Co., Rutland, Vt.; Volta Bureau, Washington, D. C.; University of Vermont; Harvard University; Royal Society of Canada; National Council of Congregational Churches; General Assembly of the Presbyterian Church; Historical Society of the Presbyterian Church.

MIDDLEBURY COLLEGE,
June 24, 1901.